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SERMON
BEFORE HIS GRACE
JOHN
Earl of **TULLIBARDINE,**
HIS MAJESTIES
HIGH COMMISSIONER
TO THE
PARLIAMENT
SCOTLAND.

The Nobility, and Members of the Honourable Court of
Parliament then present in the High-Church of Edinburgh.

The 13 of September 1696.

By **JOHN SPALDING** Minister at Dundee.

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Shop in the *Parliament-Cloffe,* Anno Dom. 1696.

Reader,

THe earnest Desire of some, together with
my own Vindication from Aspersions and
Mistakes of Sermon-writers, hath pre-
vailed with me to give way to the Printing of the
following Sermon, with little or no alteration from
what was delivered, save what might have then
escaped my Memory; That this, with other
Sermons of that nature, may tend to thy Edifica-
tion, is the earnest Desire of

Thy Servant, in the Work
of the Gospel

Jo. Spalding.

Prov. 29. 2. *When the Righteous are in Authority, the People rejoice.*

When the Righteous are in Authority, the People rejoice.

IN this Verse we have 1st. A These or Position, *When, &c.* And 2^{ly}. An Antithese or Counterposition, *But when the Wicked bear Rule, the People mourn.* The These is that which I design for the Subject of the following Discourse, wherein we are to consider, 1st. A special Ordinance of God, *Authority, or Government*; that being Authority in Exercise; the Word in the Hebrew signifies to *encrease* in Number, Dignity and Power, importing both the *nature* of Government, as a big and large thing, and the *Use* or *Effect* of it, inclining to encrease it self, as also a People in their Privileges, Liberties and Properties. 2^{ly}. We have the proper Subject of this Authority or Government, the *Righteous*, which is not to be understood *absolutely*, as if there were no lawful Government but in the hands of Righteous Persons, or as if Dominion were founded on Grace; For as this would dissolve the most part of the Government on Earth, so would it lay a Foundation for the most difficult Debate, *who were Gracious, and who not.* But it is to be understood *respectively*, to the well-being both of the Government, Governours and Governed, that these in authority be Imputatively, Inherently, and Morally Righteous. And 3^{ly}. We have the native and kindly Effect of this Ordinance, in such a Subject, the *people rejoice*, the Word bears all matter and kinds of inward Joy, with the external Expressions of it, such as their chearful compliance with it, their rejoicing in the sweet Fruits of it, their blessing God for it, and their freedom from Judgements under it, which Confession brings on. Hence

Doct. 1. That Authority and Government, amongst a Congregated People, is an Ordinance of God.

A Discourse of Government, either in general, or in the particular Species of it, belongs more properly to Politicians and States Men than to Divines and Ministers, and to the Bench more than the Pulpit, and therefore keeping in

my Sphere, I shall, for evincing this Truth, only lay before you these Theological Conclusions. As 1st. That Government and Authority in Exercise, is not only founded upon the Law of Nature, God having made Man a social Creature, but upon a positive revealed Institution of God in his Word, *Rom. 13. 1. There is no power but of God, &c.* And that not only by Permission, but by Commission and Approbation. And *Prov. 8. 15. By me Kings reign, and Princes decree Justice. By me Princes rule, and Nobles, even all the Judges of the earth.* And so Government being of Divine Institution; it challengeth Obedience and Submission to it, as *1 Pet. 2. 13. Submit your selves to every Ordinance of man, &c.* being of God Originally, and of Man Executively and Subjectively. *Concl. 2.* The whole Civil Government in the World, of what ever Species it be, is by Infinite Wisdom improved for the good of his Church, both their settleings and their shakings, *Hag. 1. 7. I will shake all Nations, and the Desire of all Nations shall come.* *Concl. 3.* That as Government in it self is a great Blessing to a Nation, especially when it is rightly managed, *Isa. 1. 26: I will give them Judges, &c.* So the want of Government is a sad Judgement to a Nation and Society, *Isa. 3. 2. The Lord will take away from Jerusalem the mighty Men, the Men of War, the Judge and the Prophet, and the Prudent, and the Ancient.* *Concl. 4.* We have sure Promises, that this Civil Government shall before the end of time be more Pure, Righteous, and Prosperous, and more Friendly to the Church. See these Places, *Isa. 49. 23. And Kings shall be thy nursing Fathers, and their Queens thy nursing Mothers, &c. Dan. 2. 44. And in the days of those Kings shall the God of Heaven set up a Kingdom, &c. Obad. v. 21. And Saviours shall come up upon mount Zion, to judge the mount of Esau, and the Kingdom shall be the Lords, And Rev 11. 15. And the seventh Angel sounded, and there were great Voices in Heaven, saying, the Kingdoms of this World are become the Kingdoms of our Lord, and of his Christ.* *Concl. 5.* That when time hath run its appointed Course, then all Rule and Government, as it is now exercised, is to be put down; Thrones and Crowns as they are now must down, *1 Cor. 15. 24. Then cometh the end, when he shall have delivered up the Kingdom to God, even the Father, when he shall have put down all Rule, and all Authority and Power.* Good Kings then shall change earthly Crowns and Thrones for Heavenly.

This not only confuteth the Papists, who asser Government to be by no Divine Law. but a mere humane Ordinance, dependent on the Pope, as to Enslavement and exaction of Persons, and determination of the Species thereof. But likewise the Anabaptists, who deny a Magistracy to be lawful under the new Testament: For although the Apostle Peter, *1 Pet. 2. 13.* call it an Ordinance of

of Man, yet is not to be understood Casually, in regard of the *Original* of it, but in regard of the *Subject*, *Object*, and *Form* of it.

Doct. 2. That this Authority or Government, for the better Exercise and Bleisful Success of it, ought to be in the Hands of Righteous Persons, as the proper Subject: Men in Authority ought to be Righteous Men. *2 Sam. 23. 3, The God of Israel said to me, the Rock of Israel spake to me, He that Ruleth over Men must be Just, Ruling in the fear of the Lord.*

The method wherein I shall follow this Doctrine, shall be 1. To show you In what Respect Men in Authority ought to be Righteous, or what Righteousness they should have. 2. What are the Reasons, why they shou'd be such, or the necessity of their having this Righteousness. 3. What are the Blessed Effects of this to the Church, to the People or Common wealth, to themselves, and to the Glory of God. And 4. What Instruction results from all.

1. In what respects Rulers and Governours are to be Righteous, or what is that Righteousness they should have? *Answ. 1.* It is necessary, for the better Exercise and success of Government, that Rulers and those in Authority be Righteous, *Imputatively* by denying their own Righteousness, and embracing the Righteousness of Jesus Christ, As in *Phil. 3. 9. And be found in him, not having mine own Righteousness which is of the Law, but that which is by the faith of Christ, the Righteousness which is of God by faith.* They that are exalted above their Brethren ought to cloath themselves with that Royal Stately and Majestick Rob of Christs Righteousness; Red and White are the ordinary Colours of the Robs of Majesty and State, which as they are the lively Embleme of Terroure and Equity, so do they among Christians hold forth the Blood and Sanctity or Justification and Sanctification by Jesus Christ and his Spirit. For 1. Withour this imputed Righteousness of Christ, all the Splendor and Glory of Magistracy which dazleth the Eyes of the World, is in the Esteem of the Holy Ghost (as in *Act. 25. 23.*) but *multa peccata participant* a World of Fancies and all their Glorious Acts of Justice, but *splendida peccata*, or shining Sins, for if the Plowing of the Wicked be Sin, as *Prov. 21. 4.* the Ruling of the Wicked must also be Sin: And Persons not endowed with this Righteousness of Christ, as they will seek by indire& Means *vires & modis* to come to a Chair, and as they will upon a suitable Tentation of préferment or Advantage turn Briars and Thorns to the People, who when they flee to them (as the Sheep to an hedge) will tear the Wooll off them, so will they turn any way about, rather than fall from the Chair, acting by that Corrupt Principle *that its better to keep a soft Seat than a good Conscience*, who yet may finish his last words with that Man, who served three Emperors one after other, *O me miserrum & nunquam beatum.*

2 For

2. For a Ruler to be in favour with God, through the Righteousness of Christ, is pleasing to God, Applauded by Angels, and Comfortable to Men: O how sweet and satisfying both to God and Men to have a Favourite of Heaven, and one that hath Moyn at the Throne of Grace to be Ruler over a People! And O how happy is that Nation (as this day we are) who breath under the influence of such a Star, as moves in an Orb so near Heaven, and is in so good terms with God! And 3. Such a Magistrate clothed with the Robs of Christs Righteousness, as he is in the nearest Capacity to manage his Power with Integrity, so he may boldly go to the Throne of Grace, and bring down Blessings both on himself and these that are under him. "Psal. 20. 1, 2, 3, 4. The Lord hear thee in the day of Trouble, the name of the God of Jacob defend thee. Send thee help from the Sanctuary: And send thee Help out of Zion. &c. And Psal. 21. 1, 2. &c. The King shall joy in thy strength, O Lord, in thy Salvation, how greatly shall he rejoice! Thou hast given his hearts desire, and hast not withheld from him the requests of his Lips. For thou preventest him with Blessings of Goodness. &c. And I appeal to you, whether it be better and likelier that People prosper under a Magistrate, whom the God of Heaven looks amiably upon, than under one whom he is Angry with, and against whom he hath a standing Controverſie. 2. It is also needful for the better and more comfortable and successful Exercise of Authority, that the person Invested with it be *inherently* Righteous, that is, be endued with inward Principles of Holiness and Sanctification, which is called Jer. 31. 33. the Law written in the heart, which corresponds with and Answers to the Law written in the word, putting forth themselves in Holy Practices conform thereto. For 1. Such an inward Principle will put forth it self in Righteous Acts and Practices, not only in all manner of Conversation, 1 Pet. 1. 15. But also in their Eminent Station, by Acts of Justice and Compassion, and so prove themselves Righteous Men. 2. Without this Addition of Piety, to Policy, Rulers can never have the due qualifications of a Magistrate in the Scripture Exod. 18. 21. As to be *Able-Men*, that is of such competent Worth and Abilities, as render them able to bear the Burden of the Work, least there be occasion to say (as one saith) that its a pity to see so many places in a Common wealth full and so few filled. there being so vast a disproportion betwixt the height and weight of the place and the worth of the person that enjoys it, Eccl. 10. 5. 16. 2. Without this, they cannot be Men *that hate Covetousness*, which if a Ruler do not, then his Power, his Wit, his Conscience, yea his Profession and Religion it self will be made a Horse leech, to suck the Substance out of these he is set over: It was an excellent Counsel, Bernard is said to give to *Engenins*, so Rule

(says

(says he) that the people may grow Rich under thee, and not thou Wealthy by them, for a Magistrates House built upon the Ruines of a people, hath as many Curses as Stones in it, and so cannot stand. And 3. Without this Piety added to Policy, Rulers cannot be Men of Truth; they cannot have Truth in the Thing, when it is not agreeable to the Word of God: they cannot have Truth in the Mind, when there is not an Adequation betwixt the Thing and the Thoughts: they cannot have Truth in the Tongue, when there is not an agreement betwixt the Thoughts and the Speech: they cannot have Truth in the Action, when there is not a Correspondence betwixt a Mans Words and his Deeds: and they cannot have Truth in the Sentence, when their Decision Answers not to the true meaning and Life of the Law. And 4. Without this Holiness, they cannot have the last qualification of a Ruler in the forecited place to be, *Men fearing God*; This gives Life, Beauty and Success to all the rest, and without it as a Man, so a Magistrate is as a very Beast in the Scripture account. Psal. 49. 20. *Man that is in Honour and understandeth not, is like the Beast that perisheth*, and all his Power and Abilities will soon degenerate into Violence, Revenge, Injustice and Persecution. 3. This inherent Righteousness will make a Magistrate subordinate his Place and Power to Jesus Christ, and his Kingdom, which is the principal End of all Government; for it is for this Kingdoms sake and good, that God hath set up, Supports and orders all the Empires of the World (tho they know it not many of them) And when that Kingdom of Christ is fully come, not only all Rule shall be put down (1 Cor. 15. 24.) but the whole frame of the Universe, shall either turn to its Mother-nothing, or rather suffer such an Alteration, that shall cause it bear the Name of a New Heaven and a New Earth, wherein dwelleth Righteousness, And 4. This inherent Righteousness will make a Ruler Bold and Courageous in his station. Prov. 28. 1. *The Righteous are bold as a Lion*, It will make him go against discouragements, and opposition, with that in his Mouth *fiat Justitia, & ruat Cælum*, let Justice be done tho the Heaven should fall; and will make him dare to do Justice, notwithstanding the meanness of those that are under him, and the Terror of those that are above him, not like one unfaithful Shepherd (for so are Rulers called in Scripture) who will beat the Flocks that fight on the Sheep, but let the Wolves pass: for a Holy Magistrate will go on boldly in his Duty, for he knows he can have no greater preferment then Christs Throne to sit upon, He can have no greater Cross than an ill Conscience, and no greater reward than Heaven, and no lower degradation than Hell. And 3. As &c. So for the better, more comfortable and successful Exercise of Government, its necessary that those in Authority be at least morally Righteous.

teous: As in *Prov. 29 7* --- This Moral Righteousness is, when a Man (tho he be not righteous in the former respects) is endowed with these Principles of civil Honesty and Uprightness, attainable by the light of Nature, by the general Notions of Right and Wrong and practice of moral Precepts, enlarged, improved, and cultivated by Education & Industry, to a Culmen or height of Moral Perfection. For 1. This moral Righteousness hath shined eminently in the very heathen Rulers, as well as Christian Governours; as History gives us the account. Its said of *Fabrizius*, that it was easier to turn the Sun out of his course, than to draw *Fabrizius* to injustice. Its also storied of *Cambyses* King of *Perſia*, that having discovered corruption in a Judge, commands him to be put to death, his skin pluckt off, and spread upon the Judgement-seat as a Carpet; and his Son and Kings after him to sit on their Fathers Throne, adorned with such a Carpet. that all might afterwards fear to pervert Justice. And *Zaleucus* was so morally Righteous, that when he had made a Law, that who ever fell in Adultery should los both his Eyes, and his own Son falling first in the fact, to shew his Equity, and to keep the Law unviolated, he was content to part with one of his own eye; and his Son another of his. And *Cnutus* King of *Denmark*, having condemned 12 Malefactors to death, one of them said he was of the Royal Blood, and therefore pleaded to be preferred to the rest, the King said, it is reason some Preferment should be given him, and therefore let him have the highest Gibet. 2. Even this moral Righteousness in Rulers hath been very useful to the Church, and been the great Mean of her Peace and Prosperity; Witness *Cyrus*, *Nehem. 6. 14.* *Darius*, *13.* and *Alexander*, *Nehem. 7. 21.* and many others. And yet. 3. This moral Righteousness comes far short of the Righteousness meant in the Text, and formerly spoken of, as wanting 1. A right Root and Principle of true Grace and Faith, and therefore all its Operations are but beautiful Abominations. 2. As wanting a right *Motiv*, Love to God, Peace of Conscience, and of the Church and Common-wealth, and acts only upon Self-interest, men-pleasing, and vain-glory. And 3. Wanting a Right End, the Glory of God, the exalting of Christ, and promoting his Kingdom, and the good of *Zion*.

II. The Reasons, why these who are in Authority should be Righteous, are 1. Because of the Titles and Names which they bear, I shall only mention one or two. The 1. Is, They are called *Gods*, being Earthly Gods, and do represent God, in their Place and Authority, *Psal. 82. 6. I said ye are Gods.* Which Title holds forth, both their Dignity, Duty, and Subjection that is due to them. 2. It holds forth their *Dignity*, for although they be not Gods by *Nature*; yet they are Gods by *Analogy*, tho not of Equality, yet of Similitude. 2. By

Deputation,

Deputation, as being Gods Deputys and Vice-gerents on Earth. And 3. By *Participation of Divine Qualities*, for the Exercise of their Power. 1. It holds forth the Duty of Rulers, that they should be like God, in Holiness, Wisdom, Justice and Mercy; for it is an unbecomly thing to see men Gods by Office, and Devils by Practice: And hence it is that the Throne of Kings is called Gods Throne, *1 Chr. 29. 13.* And Solomon sat on the Throne of God; they and the People are called Gods Assembly, *Psal. 82. 1.* *He standeth in the Assembly of the G. 4.* And the Judgement which they execute is called Gods Judgement, *Drut. 1. 17.* *You shall not respect Persons in Judgement, for the Judgement is Gods.* The 2. Title is that of *Corner-stone*, *Zach. 4. 10.* Which strengthens, Unites, and adorns the Building. 2. *Reason*, Because of the good *Example* they ought to be to, and the influence their Example hath upon the People they govern, *Reges ad exemplum sicuti comparantur orbi.* And the Ancients were wont to place the Statues of their Kings by Fountains, to shew they were the Fountains of Good or Evil, and the Patern they ought to be to their Successors, who will readily look back to them, as Precedents to follow their Actions. 3. *Reason*, Because of their *Conspicuity* to the World; they, and all their Actions being as Beacons on the Top of Mountains: So that as one saith, ye may as soon hide the Sun as a Magistrate, they are in the eyes of all men: a City says Christ, upon an Hill cannot be hid; Faults in Great Men are sooner spied than in others; a spot in the Face is sooner seen by others, than in an other part of the Body. 4. *Reas.* Rulers should be righteous, because of their own *Danger*, not only 1. With Men, for as your Places are high, so they are slippery, and you walk as on Ice or Glass, by reason of the envy of others, the ambition of those ye hold them from, and your own tentations to mismanage them. For many a mans Advancement has been his ruine, and some men had never fallen so dreadfully, had not their Brains turned, by being set so high, *quo plus tolluntur in altum, tanto graviore ruunt.* But also 2. By God, who in his Sovereignty stretch up one, and casteth down another, and in his Justice brings the Mighty from their Seats, and trades upon Princes as mortars, and turns them as the great *Bellizarnus*, to beg and cry, *dato obolum Bellisaio*, and as the great Courtier in Scotland, who from high Court-Preferment, falling into a low and contemptible Condition, came in among the Nobility, sitting in some publick Capacity, saying no more but, *I am Oliver Smocklar*, let such tremble at that Word, *Zach. 1. 14.* and lest *Capernaum's* Judgement come upon you, &c. And 3. At last the danger of Hells Fire, and Eternal Vengeance, and to be treated by God as that man, *Matth. 22. 13.* *Take him, bind him, and cast him into Hell-fire, &c.* 5. *Reas.* Rulers should be righteous, because of

the Glory and Majesty that is upon them, lest they disgrace both themselves, and their Stations. Many things may not be so unbecoming or disgraceful to others, as they will be to you. *Prov. 16. 12. It is abomination for Kings to commit wickedness, for the Throne is established by Righteousness.* And Nehemiah was so concerned in the credit of his Trust, that he said, *chap. 6. 11. Should such a man as I do so.* A high Place, and a base Mind, and bad Practice are untable: Say then, should such an one as I, in so high a station, oppress, take Bribes, Persecute, drink drunk, Whore, Swear, and break the Sabbath Day, It's a disgrace both to your Person and Place that ye should oppress them whom ye are bound to defend, and to make a prey of them ye should protect; as the great Fishes *Hab. 1. 14.* that devour the small. And the 6. Reason why Rulers should be righteous, is, Because as righteous and good Rulers are the Stability, Strength and Security of a Nation, hence are they called the Foundations of the Earth, *Psal. 82. 5.* And the Word *Sarban* a King, signifies the same *quasi Basis* to *esse* the Foundation of the People. So unrighteous Rulers are the effectual mean to ruine a Nation or People. *Prov. 11. 11.* By the blessing of the upright the City is exalted, but by the mouth of the Wicked, (1. e. their Blasphemies, Perjuries, and unjust Sentences proceeding from their Mouth) it is overthrowen. It is more than obvious, that next to Idolatry and contempt of the Gospel, the wickedness of Rulers is most provocking, to bring on wrath upon a People, and for evincing this, consult but that one Scripture, *Mic. 3. 9. 10. &c.* Hear this, I pray you, ye Heads of the House of Jacob, and Princes of the house of Israel, that abhor Judgement and pervert all equity, &c. Therefore shall Zion for your sakes y. *last* be plowed as a Field, and Jerusalem become heath, and the mountain of the house as the high place of the Forrest. I shall add as the 7. Reason. Ye who are Rulers should be thus Righteous, Because of the Account ye must give. Magistrates, as well as Ministers are to meet with that Word from the great Master of Assemblies, *Luke 16. 2. Give an account of thy Stewardship, for thou must be no longer Steward.* O how will that Word dart through some mens hearts, ye must be no longer in that place of Government; Come down from the Bench to the Bar, and let your Sentences be reviled and recognised, your Actions scanned and judged. O then Rule as one that must give an account of your Time, your Talent, your Place and Trust. O let this sound still in your ear, arise and be judged, O man! To shut up this Head in a Word, Power and Authority is a very great Tryal of a Man what he is, for as one saith, *Magistratus indicat virum*, a high Place will discover what a Man is, for some may be under the repute of Righteous Men, yet when they come to Power may

may be unrighteous and prove naughty, as the *Roman* King of *Galba*, whom they choosed for a good Emperor, *Dignus Imperatoris imperasset.*

111. What are the sweet and blessed Effects of this, when those that are in Authority are Righteous Persons? *Ans.* I shall only restrict this to that Effect mentioned in the Text, because your time will not allow me to speak to it largely in its own place, *The People rejoice.* And 1. The People rejoice in God the Author and Bestower of such righteous Rulers upon them, *Psal.* 40. 16. We will be glade and rejoice in thee. And *Psal.* 126. 2, 3. Then shall our mouths be filled with laughter, and our Tongues with singing, for the Lord hath done great things for us, whereof we are glade. 2. They rejoice in their Rulers, as being Blessings sent from Heaven to them, and therefore upon sight of them they break forth in joy saying as *1 Kings* 11. 8. *God save the King.* & *Psal.* 72. 17. 3. They rejoice in their own Prosperity, and Peace, and Liberty, under them, that they sit every man *Mat.* 4. 4. under his own vine, &c. 4. They rejoice in the flourishing of the Crown and Kingdom of Christ, in their Reign and Government. *Psal.* 132. 18. *The Crown shall flourish in his hand, and I will cloath his throne with flame.* 5. The People rejoice in their great freedom from Bondage, Slavery and persecution, by means of their righteous Rulers, that by them they are taken out of the Mouths of Lyons, who have been their *Succumbis* (*Obad.* 7. 21.) *Open the mouth of Zion, &c.* And 6. The People rejoice in the fair Respect of a happy Succession in the Government, which a good Government lays a Foundation for. *Eck.* 4. 15. *I considered all the living that walk under the Sun, while the second should stand forth up in his stead.* Yea 7. Cheerfully to give Tribute, *Exo.* 15. 16. *that would be made of silver to him.*

112. V. 6. The things that result from this Doctrine, come next to be considered. *As.* 1. This Righteousness in Authority teacheth you not to use, or exercise your Authority rashly, unadvisedly, or precipitantly, but deliberately, and with good Advice; for rash judgement is often mis-judgment: As *David* in *Abiathar's* Case. *1 Sam.* 16. 2. And *18.* 19. 36. And therefore the Lord willetch Rulers in *Drus.* 13. 14. To enquire, make search, and ask diligently, if it be a truth, and the thing certain, that look an Abomination it is wrought among you. As the Lord, though he knew all things, yet for your Example, *Gen.* 18. 21. Says I will go down and see whether they have done altogether according to the cry of the City. It is storied of an Emperor, that after he had passed a rash Sentence, made an Act, that no Sentence should be pronounced, till he recited the A, B, C, of Justice. 2. It teacheth those in Authority to use a sweet Temperature of Mercy and Severity

in their Government. To use Leary, when the Lord allows it, as *Saul* with the *Gibeonites*, 2 Sam. 21. 2. As to light Faults, and to simple ones, who rather out of Ignorance than Malice do Contemn, transgress; and to tender and scrupulous Conscience, who neglect no appointed Means for their Information, and trouble not the Publick Peace, with their different Sentiments, especially when this Clemency begetteth not Contempt of; and Opposition to the Government, nor discourages the Friends of it. But severity, where God will not have you to spare, as *Saul* should have done to *Agag*, 1 Sam. 15. 9. *Thou shalt not spare, &c.* And *David* 1 Sam. 24. 8. *Thou shalt not hearken unto him, neither shalt thou spare, neither shalt thou conceal him.* And it's both ordinary and just with Gods to raise up those whom Rulers unfully indulge, to destroy them, and thrust them out of the Chair, as *Abime* endeavoured to do to *David*. And 31. This Righteousness required in those that are in Authority, calls for Singleness and Impartiality, in Exercise of Government, and exercising of Judgement: What is enjoined to Ministers in this, may be applied also to Magistrates, *Idem* in *Dominus* *domus* by *Paulinus*. The Emperor *Julian* suffered one of his great Favorites to be dragged from his own Table to the Execution. And it is an excellent Saying of *Cicero* to this purpose, *Qui induit Personam Inducit suam auctoritatem*. Who puts on the Person of a Judge, let him cast off the Person of a Friend. For ye that are in the Seats of Rulers, ye be not there as Parents, Children, Brethren, &c. but as Gods Deputies, and as Judges. And this calls Rulers and Judges to give Justice with expedition, and not to wear long Causes with unnecessary Delays, *Eccl* 6. 12. *For he have made a Decree, that he done with speed.* It is reported of *Theodorick*, to whom a Widow complained of his Judges drawing out a Suite of her three Years, the King commanded them to give her Justice speedily, they dispatched it in two days, the King enquiring at them, how they had done that in two days, which they had not done in three years, they supposing the King would have given them thanks for their Expedition said, Your Majesties Recommendation made us tend it, The King said, did I not recommend Expedition to you when I put you in Office, you deserve Death for spinning out a Cause, three years, which you might have done in two days, and so commanded their Heads to be cut off. Yet are not Rulers to be too hasty in giving Judgement, lest upon a mistake they give unjust Judgement; and be engaged in injustice, which was begun by mistaking the cause. As that Story of *Pyodorus* evidence, who having condemned rashly a man for murdering his Companion, who he felt soon he had murdered him, and so was yet alive, and when the condemned man had his

Neck under the Sword of the Executioner, he appeared: The Centurion, who commanded the Execution, brought them both to *Piso*, who commanded all three to be execute, the First, because he was already condemned: the Second, because he was thought to be dead: and the Third, because he would not execute the first Sentence. 5. This Righteousness calls for *Compassion* to Widows, Orphans, and the Forlorn. O how largely does *Job* speak of this, *chap.* 29. 11, 12, 13, to 18. read it at your leisure. There is a memorable Act of Compassion recorded of *Trajan*, who in the greatest throng of Martial Affairs, and going to take in *Valachia*, as he was riding through the City in great Pomp, yet alighted from his horse, to hear the cause of a poor Widow, who accosted him, and gave her Justice, which was engraven on his Pillar, as one of the memorable Actions of his Life, as *Story* hath it. And 6. There is a Main and Principal Thing, which this Righteousness required in those in Authority calleth for from them, and that is, that they befriended the *Crown and Kingdom of Christ Jesus* in their stations. And I shall mannage this last Instruction from the Doctrine in this Method. 1. What Acts of Righteousness you are to shew to the Church, Truth, and Kingdom of Christ? 2. What manner of Way you are to do them? And 3. What are the prevailing Motives to induce to these.

1. What are these things or Acts of Righteousness. That Righteous Rulers should do for the Church and Kingdom of Christ, for it is a dangerous Principle of a *Secular Princeps nihil sciat de Religione*: a Prince is not concerned to make any Laws about Religion: I shall sum up what Acts of Righteousness the Lord expects from Righteous Men in Authority, in behalf of his Truth and Interest, or Kingdom in these things following. And from you that Charity allows us to think ye are such. 1. He expects, And I in his Name plead with you for it, that ye endeavour to keep the Truth pure and safe, as contained in the Scripture and Confession of Faith, that it neither be invaded with damnable Heresies, such as *Deism*, *Arminianism* &c, nor corrupted with lesser Errors, which tho not fundamental, yet may lead people off the Foundation. 2. The Lord expects, and I plead for it, that ye appear against the Kingdom of Antichrist, and the Kingdom of Sin and Satan, that is both Idolatry and Prophanity, for betwixt these two Mill-stones this Church hath been long ground together with their underlings that have served their design, by making good Laws against these; And by 'eing to the Execution of these good Laws, else Authority is but baffled and rendered contemptible, Enemies Encouraged, Hardened, and Increased. And the Godly Friends are Discouraged, Grieved, and weakened. 3. The Lord expects, and I plead for it from you,

you, that you preserve and maintain Intere And blessed be God, his Grace, and the high Chancellour hath given security for it in His Majesties Name that Government called *Presbyterian* by the Kirk-Sessions, Classica-Presbyteries Provincial-Synods, and General-Assemblies founded on the word of God, and now happily Established by Law, and that ye suffer it not to be invaded by stated Enemies to it, or pretended Friends, who are raking Hell by Word; and Writ, and Actions, to destroy it 4. The Lord expects it, and I plead for it from you, who are Righteous Rulers, that known Enemies both to the Kingdom of Christ and Civil State may not be *Trusted*, or Power put in their hand to do Evil, to whom Malice and Ennity against the Truth and Interest of Christ is (as it were) Hereditary, they and all they are come off, even tho they should take Oaths to be faithful, for many takes Oaths, as *Aper* take on their Collar to please their Master, but can shake it off again, and wind themselves out of it to please themselves: Fair pretences of Friendship to cover Heart-Malice hath done much prejudice both to Christ's Kingdom, and the Kingdoms of Men, as those in *Ezra* 4. 2. who said, let us Build with you, for we serve the same God, &c. while in the mean time they minded nothing less, than the blinding and undermining of the Work. It minds me of a Story of a *Monk* whom his Order Jealoused, on the account he had been once an Enemy to them, who to remove their Jealousie said, *Credas, quod fueram non sum, caput aspicit rursus*, I am not (says he, what I once was, behold my haven Crown, to whom one wittily Answered, *vix nbi dabo fidem, qui tibi restas idem*, I can hardly believe you, because you have the same Heart still 5. Its expected by God, and I plead for it, that you set up Christ's Kingdom in your Hearts, that he may not only Reign over you, but in you; let us Crown Christ in our Hearts by Faith, and we will the better Crown him in the Church and Common Wealth. *Cent. 3. 11.* "Go forth O Daughters of *Jerusalem* and behold King *Solomon* with the Crown wherewith his Mother Crowned him; &c. For this setting up of Christ in your heart will make you do to Christ as *Iehojadab* and the people Crowned King *Joash*, 2 *King. 11. 12. 13.* They Crowned him and compassed him about with their Swords in their hands, and cried, *Gloria tibi Rex.* So if ye Crown Christ in your Hearts, ye will the better Act for him, both in Church and State, for some of you are Church Officers or Elders And 6. The Lord expects it from you that are Righteous Rulers, And I plead for it in his Name, that ye endeavour these things which formerly made both Church and State in this Kingdom, to flourish and be terrible as an Army with Banners and beautiful as *Turkey*, and Comely as *Jerusalem*. *ver. 1.* *Refection* and Remembrance from whence we have fallen. 2 *Humiliation* and

Repent

Repentance for our defection and Backsliding, and Gading about to change our way, O Repent, O Scotland else I will come against thee (Rev. 2. 5.) And remove thy Candlestick out of his place except thou Repent. 3. *Reformation*, do thy first Works O Scotland. 4. *Covenanting*, personally and publicly with God which was the stability of the Times and Treasure of the Salvation of this Church and Kingdom in former Times, and the Breach of these Vows and Engagements brought our late sad things upon us. 5. *Gratulation* for late signal Mercies. I only add in the 7. place (if time would allow me) That the Lord expects from you that are in Authority, that you cautiously observe the Methods of Enemies to Church and State, to prevent and defeat them.

11. What manner of way are these Righteous Acts to be done by these in Authority? *Ans*: 1. What ever ye do in these things let it be done *singly* and not *selfishly*: It's a sad Complaint *Psal. 2. 21*. All Men seek their own things, but no man the things of Jesus Christ. O lay by and be denied to Self-Interest, if ye would rightly advance the Kingdom of Jesus Christ; For this Idol Self, hath spoiled many great and Glorious Actings; and 1. Made them unacceptable to God, 2. Unfavoury to Men. 3. Useless to themselves, for God hath made many mis their Self-ends when they aimed not singly at his Glory and good of the Church. 2. What ye do in these Righteous Acts for the Interest of Christ, do it *zealously* and not *indifferently*, or *coldly*, *Psal. 69. 9*, the Zeal of thy house hath eaten me up, I say Act with Zeal, with a heart inflamed with Love to Christ, and a Holy Jealousie of, and Indignation at every thing that opposeth his Interest and Kingdom. This frame 1. Suits your Station. 2. Becomes the Work ye are about, that should not be handled with a slack hand 3. Suits the God ye are doing for. 4. Becomes the Promises of Influence and Assistance ye have for supporting you. 5. And suits well our Gracious King whom ye Represent, and by whose Authority ye Act. 2. What ye do in these things do it *jointly* and not *dividedly*, as one Man with jointshoulder every one working to others hands *Judg. 20. 14*. The *Benjamites* were knit together as one Man: let us together &c. For 1. the Wicked joine closely together in opposing you, *Psal. 82. 7*. *Gebah, Ammon, Amalek, and those of Tyre combine together. Herad, and Philistines* tho at variance betwixt themselves, *Luk. 23. 12*. yet joine both together against Christ, and since the Enemies joine closely against him, will not ye unite for him. 2. A Kingdom divided against it self cannot stand, Unity is your strength and safety, *tu unita fortior* a two fold cord is not easily broken, a shaft of Arrows is not so soon broken as a single one, Division is the short and ready way to ruine the cause and pull down the Kingdom, and our Adversaries have little left them as a Tool to work by, but

but the prospect of dividing us that they may Reign. 3. This joint Acting is pleasant to behold, both to God and Men. *Psa. 133. 1. How pleasant it is for Brethren to dwell together in unity* of Mind, Affections, Actings, and Worship & Government. This will make us comely as *Jerusalem*, and beautiful as *Tzurah*. *Cant. 6. 4. and terrible as an Army with Banners*, being both our Ornament and strength, and best Policy. O let us not strive who shall hold the candle, least by striving who shall hold it we put it out. 4. What ye do in these things, let it be done *Courageously* and *Boldly* and not *Faintly*, or discouragedly or fearefully: Be valiant *Jer. 9. 3. for the Truth on Earth*; And *Jude 1. 2. contend earnestly and boldly for truth*, And *1 Cor. 16. 13. Be strong and quit your selves like men, like Patriots and like Christians*. For 1. it may be some of you have naturally faint and Timorous Spirits. 2. Ye have great opposition to grapple with. 3. Ye have a good cause & quarrel, even that which hath from the beginning been betwixt the seed of the Woman, *Gen. 3. 15.* and the seed of the Serpent. 4. Ye have good help, Heaven and Earth is for you, if ye be for God, and stronger is he that is in you, then he that is in the World. 5. Ye have but (in a great part) an Idolatrous, Prophane, Prayerless Party to debate with. And 6. Ye are sure to carry it at the long run, for the Righteous shall have dominion in the Morning. 5. What ye do in these Righteous Acts for Christ, do it *constantly* or *steadfastly*, and not *waveringly* and by fits. *Psal. 71. 16. I will constantly go on in the strength of God the Lord*. And 1. Let no Calumnies or Contradiction, no Hopes or Fears, no Trouble or Example of others prevail with you, to take your hand from the Work you have so happily begun. 2. Do not think tho ye leave off the Work that it will cease or go back, the Work shall go on, tho ye take your hands from it, and thou shalt behold it with thine Eyes, and fret that thou had not an hand in it, he may raise up Instruments to turn you from your Seats that will do the Work, yea he can raise Babes and Sucklings, yea stones, and by them reveal strength. And 3. Do not think tho ye ly by from Acting that ye shall prosper, nay by your refusing to Act for Christ, ye shall run a greater hazard, then any ye could have incurred by continuing to Act for Christ and his Kingdom, as in *Esth. 4. 14. Deliverance shall come to the Jews (from an other Art) but ye and your house shall perish*. And 6. What ye do in these Righteous Actings for Christ, that he expects from you, and that I in his Name have pleaded for, let it be done *speedily* and not *slowly*, and with delays. *Prov. 10. 16. As Vinegar to the Teeth, and as Smoak to the Eyes, so is the Sluggard to them that send him*. For 1. Delay bingeth despair of doing good in the end. 2. Delays unnecessary makes Conscience chide you for losing opportunities, and others to blame you. And 3, consider but what speed other Reform-

ers used, how Speedily did they fall about the Building of the Temple which was built 23 Years sooner than *Solomon's* own House? how soon brought they Materials together? how many Hands went to the Work? and how quickly went they about it? and we have taken as much time to build our Tabernacle, tho Blessed be God, we want not Materials, having sound Doctrines, Pure Ordinances, Wholesome Laws, and some good Builders both in Church and State; And we want not fit Opportunities; but we want a Holy haste and speed to lay these Materials together, to obey these Ordinances, to put these Laws in Execution, and to lay hold on these Opportunities. I am not against the prudent consideration of *Tim.s.*, impediments and Tempers; But I still plead for a cautious and prudent speed, in what concerns the Interest of Christ, the promoting of Piety, the suppressing of Vice, the strengthening and encouraging the present Church Government, and suppressing the violent, bitter, and stated Opposers of it, who desire Protection, but refuse Allegiance; And that ye may remember *Astaxerxes* Command, *Ezra. 7. 21.* that whatsoever the Law of the God of Heaven shall require of you, it be done speedily.

I I I. What are the Motives to induce you to the doing of these Righteous Acts? *Ans.* The (1.) Motive shall be taken from the Honour of the Work, 1 *Sam. 2. 30.* *They that honour me I will honour.* And *Job. 12. 26.* *If any man honour me, him will my father honour.* O! 1. What a honour is it to act for him who is King of Kings and Lord of Lords, 2. Who will make you Kings and Priests unto God for your pains. And 3. The very Work it self is your Honour, though there were no honourable Reward to follow it, for it is more honourable to help to put the Crown on Christ's Head, than to put it on the Head of an Earthly King. (2) Motive shall be taken from the Profitableness of this Work, *Isa. 33. 6.* For 1. Christ's Interest is the Ornament and Glory of a Nation, and makes them as an Ornament of Beauty set in Majesty, as *Ezek. 7. 20.* The Ark was the Glory of *Israh.* and when it was taken away, they cry *Ishabod* 2. Christ's Interest is the strength and peace of a Nation, it's the strength and stability of a Nation, for it sets it upon the surest Basis and Foundation; true Religion is the Pillar of a Kingdom, and its defence upon its Glory, even as the Palladium to *Troy*; and it is the Peace and Quiet of a Nation, 2 *Chron. 14. 5.* *He took away the High Places, and the Kingdom was quiet before him.* And 3. By this Interest of Christ, comes in the richest Blessings, Spiritual, Temporal and Eternal to a Nation; even *Obed Edom* when he entertained the Ark, 1 *Sam. 6. 11.* God blessed him, and his house. In a word, the Ebbing and

Flowing of Prosperity in a Nation, is oftentimes according to the course of Religion, as the Ebbing and Flowing of the Sea, according to the course of the Moon. The (3.) Motive shall be taken from the *Peaceableness* of Christ's Kingdom and Interest. Although Satan and the wicked World make a great deal of Trouble about it, and load the Church and Saints with all the Trouble and Confusion of the Time, for which large Apologies have been written, both of old and late, yet I say, this Kingdom and Interest of Christ is a peaceable Interest. *Psal. 72. 7. He shall maintain abundant peace.* For 1. This Kingdom hath a peaceable King, called *Isa. 9. 6. The Prince of Peace*, in which respect, *Melchizedek* the Prince of Peace (*Heb. 7. 2.*) was his Type. 2. It hath peaceable Laws and Statutes, that strongly enjoin to follow peace. (*Heb. 12. 14.*) with all men. 3. It hath peaceable Officers and Governours, whereof in this Juncture they have given convincing Evidences. 4. It hath peaceable Subjects, who make no disturbance. 5. Peaceable Principles to walk by. And 6. Peaceable Practices, as any Society in the World. And (4.) The last Motive shall be taken from the *Necessity* of the Work, and your going about it. And 1. It is necessary, by way of Precept, God hath commanded you to do it, called you to it, and qualified you for it. *1 Chron. 22. 11. Now my Son, the Lord be with thee, and prosper thee, and build the House of the Lord thy God, as he hath said of thee.* And ye have the same command for this, that *Cyrus* saith he had. *2 Chron. 36. 23. The Lord God of Heaven hath charged me to build him a house in Jerusalem, which is in Judah, who is there among you of all his People, the Lord his God be with him, and let him go up.* 2. It is necessary, for the peace of your Consciences, when you are either going off your Places, or off the Stage, and drawing near your Accounts with God. O what peace can you have then, if you let the Whoredoms of your Mother remain? 3. It is necessary, in order to the stability and standing of your Houses and Families, which may fall, if you build not the Lords House: for God (as I said) may build his house by other instruments, but ye and your Houses shall perish. And 4. It is necessary, in order to your eternal Salvation, for you may be saved in doing so, and if you neglect it, you may be damned for that neglect, for one sin unrepented of is damnable. In a Word, go about these things. 1. For *Zion* sake, who sits as a Widow forsaken, and being desolate, cryeth unto God, and to you, as *Jer. 12. 11. Help O King, O Sam. 12. 4. Help O High Commissioners. Help. O Members of Parliament, and help O Ministers of the Gospel.* 2. For the Kings sake, whose Interest is wrapt up in Christs Interest. 3. For your Souls sake, that are in hazard, if ye neglect these things. 4. For your Posterities

Posterities sake, who hereby will be perpetuated. 5. For your Estates, Places, and Honours sake, which will hereby be preserved and enlarged. And 6. For the Lords sake, for Christs sake. And on all these Accounts, I would upon my knees (if I might prevail) beg these things of you, and if ye will not do these things (because I know not if ever ye and I will meet again in this Capacity) I am bold in the Lord, solemnly to Protest against you, According to that Scripture Jer: 11: 7. *Earnestly protesting unto themselves, Obey my voice.* And to shut up, if ye do these things, in the manner I have in the Lords Name enjoined you, and on the Motives laid down, then the Lord will love you, the Wicked will tear you, the Godly will bless you, and pray for you, Posterity will praise you, your own Consciences will applaud and justify you, and the great GOD of Heaven will reward you; To this God be Glory, Dominion and Praise, for ever and ever, *Amen.*

F I N I S.
